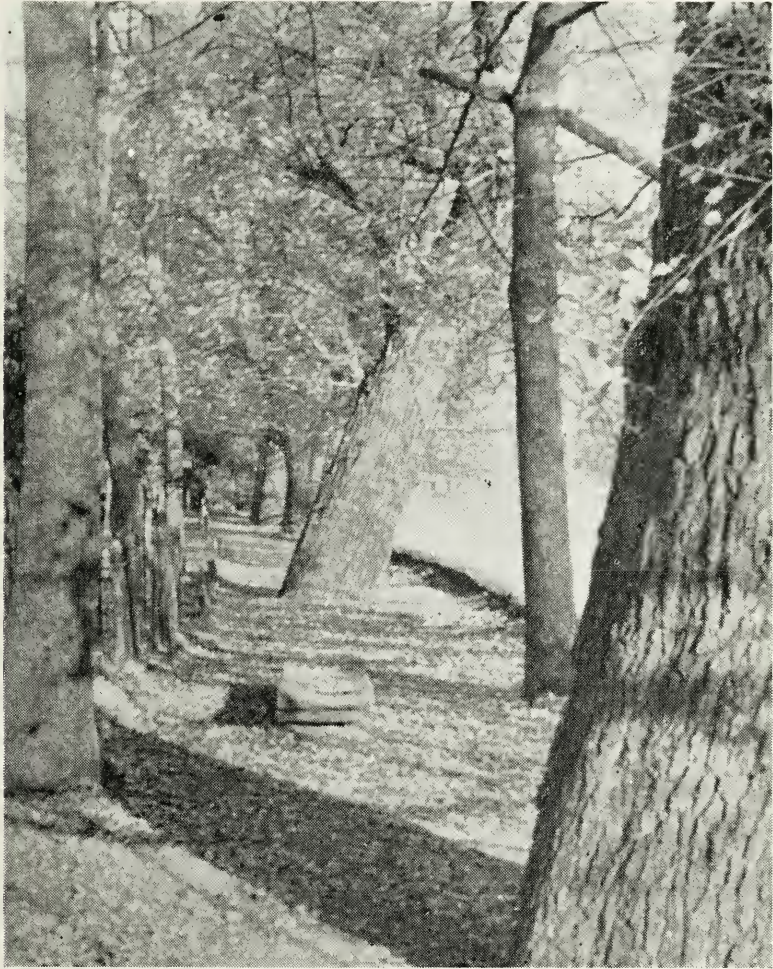


November 30
1939

Millennial Star



“ . . . can spring be far behind ? ”

POETRY

"... When any master holds
Twist chin and hand a violin of mine,
He will be glad that Stradivarius lived,
Made violins, and made them of the best.
The masters only know whose work is good;
They will choose mine, and while
God gives them skill
I give them instruments to play upon;
God choosing me to help Him—
He could not make Antonio Stradivarius' violins
Without Antonio."



A RECIPE FOR A DAY

Take a dash of water cold
And a little leaven of prayer.
A little bit of sunshine gold
Dissolved in the morning air.
Add to your meal some merriment
And a thought for kith and kin;
And then, as a prime ingredient,
A lot of work thrown in.
But spice it all with the essence of love
And a little whiff of play.
Let a wise old book and a glance above
Complete a well spent day!

Not 'till the loom is silent
And the shuttles cease to fly
Shall God unroll the canvas
And explain the reason why
The dark threads are as needful
In the weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.

—Authors unknown to STAR

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EDITORIAL

Unselfishness And World Peace *by John A. Widtsoe* - 760

CHURCH FEATURE

Life's Purpose *by President Hugh B. Brown* - - - 754

SPECIAL FEATURES

On The Poetical Nature *by Percy Bysshe Shelley* - - 757

The Protestors Of Christendom *by James L. Barker* - 758

Where Life Is Most Real *by Elder Lowell L. Bennion* - 762

Contributions Of Joseph Smith To Church Democracy
by Elder William E. Berrett 764

POETRY - - - - - Frontispiece

Manchester District Conference - - - - - 767

Christmas Contest Approaches Deadline - - - - - 767

Bristol District Conference Scheduled - - - - - 768

Glances At Church History - - - - - 768

DEPARTMENT

From The Mission Field - - - - - 768



THIS WEEK'S COVER

"If winter comes, can spring be far behind?"

The leaves are shed, the sap returns to the protected roots, the extremities freeze and wither, and the tree settles down for the winter siege. Can life be restored to those seemingly dead branches? God has provided; and with the first notes of spring, they will bud anew. This week's cover is from a photograph taken by the Avon River, Stratford-upon-Avon, Warwickshire, and depicts the beauties of the waning autumn months.



IN THIS ISSUE

UPON what depends the achievement of one's purpose in life? What is that purpose? See page 754.

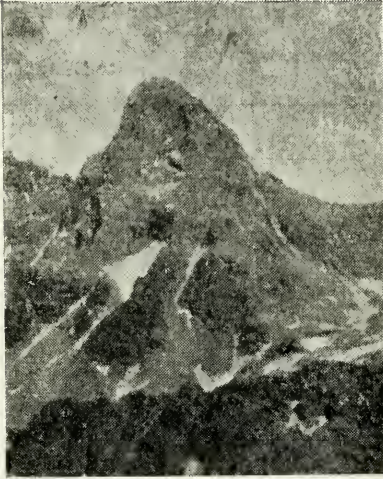
A poet speaks of the divine in man. See page 757.

Life's Purpose

By PRESIDENT HUGH B. BROWN

HE has achieved success who has lived well, laughed often, and loved much. Who has gained the respect of intelligent men and the love of little children. Who has filled his niche and accomplished his task, who has left the world

better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul. Who has never lacked appreciation of earth's beauties, nor failed to express it. Who has always looked for the best in others and given the best he had. Whose life is an inspiration, whose memory a benediction." — Robert Louis Stevenson.



Progress . . . Ever Upward !

Life has meaning; and to find its meaning is my meat and drink, says Browning. Doubtless to every mature person has come the question —why am I; what is the object of my being? Sages and philosophers have attempted to answer, but they give us a stone when we ask for bread. One says life is endless pain leading only to a painful end;

says another, it is an adventure leading only to resignation and despair. Some see in life a great adventure in which good fortune and ill follow each other with bewildering variety; some say it is a game of chance without a chance of winning, that the fall of Adam resulted in man's earth life being altered to his detriment if indeed it did not thwart the plan of the Creator.

One gets a pessimistic outlook on life if he relies alone on the writings of philosophers. We need that vision and inspiration which came to and through "holy men of God who spake as they were moved by the Holy Ghost" if we are to escape the mental down drag of these unhappy days.

Constrasted with the juiceless and dusty old straw which some philosophers would feed to the people, is the life-giving grain discovered and declared to the world by an ancient optimist and prophet, "Man is that he might have joy."

What is your outlook on life to-day? Have you courage to face the future? Are you hopeful, contented, helpful, and optimistic? To whom do you look for your inspiration? Have you reserves of valour behind the front lines of your vision? Does your faith make you unafraid of that no man's land across which the general plan of campaign requires you to go?

A new day of Pentecost awaits the world and will renew its mighty powers among us and overcome the drought that the paganism of war seems wont to spread on Christendom. But such a Pentecost can come only when men again become converted to the truth as Christ taught it, and seek that upper room and be "all with one accord."

The Gospel of Jesus Christ restored in our age beckons today as anciently, and promises joy to all who will yield obedience to its teachings. Obedience—that word from which the timid flee and to which the valiant look for their deliverance. "Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of salvation unto all them that obey him." Obedience to the Gospel is an integral part of the plan itself. Though we have a perfect plan, divinely inspired, if it is not accepted and obeyed it will never be effective. It is not self-operating but requires intelligent application. The best constructed automobile is of little value unless the laws governing its various parts are understood and observed, and it is put to work.

If we accept the Gospel we must comply with its ordinances, must perform the symbols which stand for its realities, must observe its laws and obligations. Thus this word obedience, which to some seems to whisper slavery, is seen to be the emblem of true liberty. It is an ingredient of the joy we seek.

Obedience, however, involves restraint and self control. One may find temporary pleasure in the gratification of an appetite, in the indulgence of desire, but lasting joy comes only to the man who is willing to pay the price of self denial to achieve self realization. "Everything worth while in life must be bought and paid for by giving up some habits and indulgences which are irreconcilable to its possession."

The man who rightly answers the question, "Why am I?" will strive to increase his power of appreciation. Too many go through life with eyes closed, with ears stopped, with sense of feeling deadened or never awakened, and with the shutters closed to the windows of the soul; so absorbed in material things that they miss the beauty and the richness which lies about them. God's glory is intelligence and we must climb the ladder of knowledge if we are ever to share that glory.

"Fools believe, says the philosopher, "that if they can only achieve wealth their will will be completely gratified. A man of means is supposed to be a man with means for the fulfilment of every desire. A life devoted to the acquisition of wealth is useless unless we know how to turn it into joy and that is an art that requires culture and wisdom. A succession of sensual pursuits never satisfies for long. One must understand the ends of life as well as the art of acquiring means. Men are a thousand times more intent upon becoming rich than on acquiring culture, though it is quite certain that what a man *is* contributes more to his happiness than what he has; not wealth but wisdom is the way."

He who finds joy in life does not speak of its relationships as duties, obligations, and responsibilities. To him life is a

privilege and an opportunity to serve. Service leads to love, and love, the fulfilment of the great commandment, leads to immortality and eternal progress. Here alone may joy be found.

The road to this desirable goal may lead through valleys of sorrow and pain and disappointment but the prize is worth the price. Great souls in all ages have been willing to accept poverty, obscurity, and persecution rather than forsake the quest. They knew the joy of self-sacrificing service.

Yes, man is that he might have joy—the joy of conquest over self, the joy of achievement, the joy of having fought the good fight, of having kept the faith, the joy of a peace that is earned, the joy of increase, the joy of living that more abundant life exemplified by the Master, the joy that comes from patient continuance in well-doing, the joy of comradeship, the joy of awareness and appreciation.

That joy which is the purpose of our being could not have been achieved without the refining fires of life's experience. If man had remained in that untried, innocent state of pre-existent infancy he would have done no good for he knew no evil, would have had no joy for he knew no sorrow.

Man is, then, that he might have that joy which comes through understanding and obeying those eternal laws upon which all blessings are predicated.

“They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

“That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

“And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.” (Doc. & Cov. 76: 51-53)



THE PROPHET

HE said: “I see.” And they said: “He’s crazy; crucify him.” He still said: “I see.” And they said: “He’s an extremist.” And they tolerated him. And he continued to say: “I see.” And they said: “He’s eccentric.” And they rather liked him, but smiled at him. And he stubbornly said again: “I see.” And they said: “There’s something in what he says.” And they gave him half an ear. But he said as he had never said before: “I see.” And at last they were awake; and they gathered about him and built a temple in his name. And yet he only said: “I see.” And they wanted to do something for him. “What can we do to express to you our regret?” He only smiled. He touched them with the ends of his fingers and kissed them. What could they do for him? “Nothing more than you have done,” he answered. And what was that? they wanted to know. “You see,” he said, “that’s reward enough; *you see, you see.*”

—Horace Traubel



On The Poetical Nature

By PERCY BYSSHE SHELLEY

POETRY is the record of the best and happiest moments of the happiest and best minds. We are aware of evanescent visitations of thought and feeling sometimes associated with place or person, sometimes regarding our own mind alone, and always arising unforeseen and departing unbidden, but elevating and delightful beyond all expression: so that even in the desire and the regret they leave, there cannot but be pleasure, participating as it does in the nature of its object. It is as it were the interpenetration of a diviner nature through our own; but its footsteps are like those of a wind over the sea which the coming calm erases, and whose traces remain only, as on the wrinkled sand which paves it. These and corresponding conditions of being are experienced principally by those of the most delicate sensibility and the most enlarged imagination; and the state of mind produced by them is at war with every base desire. The enthusiasm of virtue, love, patriotism, and friendship is essentially linked with such emotions; and while they last, self appears as what it is, an atom to a universe. Poets are not only subject to these experiences as spirits of the most refined organization, but they can colour all that they combine with the evanescent hues of this ethereal world; a word, a trait in the representation of a scene or a passion, will touch the enchanted chord, and reanimate, in those who have ever experienced these emotions, the sleeping, the cold, the buried image of the past. Poetry thus makes immortal all that is best and most beautiful in the world; it arrests the vanishing apparitions which haunt the interlunations of life, and veiling them or in language or in form, sheds them forth among mankind, bearing sweet news of kindred joy to those with whom their sisters abide—abide, because there is no portal of expression from the caverns of the spirit which they inhabit into the universe of things. Poetry redeems from decay the visitations of the divinity in man.

The Protestors Of Christendom

By JAMES L. BARKER

CONDENSED FROM THE IMPROVEMENT ERA

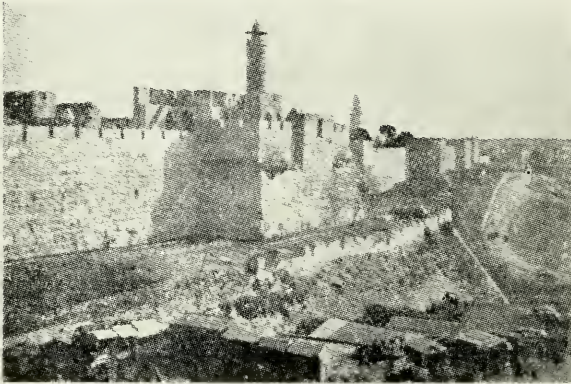
V. REVELATION REPLACED BY DEBATE AND IMPERIAL EDICT

“THIS people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.

“But in vain they do worship me, teaching for doctrines the commandments of men.”—Matthew 15: 8, 9

THE Council of Nicea (325) had decided, as between the two parties to the dispute concerning the nature of Jesus and His relation to the Father, in favour of the Athanasian, the “same substance” (homoousion) party, and against the Arian “like-

substance” (homoiousion) party. The Council had not been called by a central religious authority, but by the head of the state, Constantine, who was not even deeply religious, whose life was stained by the execution of his wife, Fausta, and of her son, and who would



The Walls of Jerusalem

seek baptism only on his death-bed. He, too, had borne the travel and other expenses of the members of the council, had interfered in its debates and had effectively determined its decisions, and had then enforced them against the Arian party.

Apart from the emperor, there was no “directing power, no efficacious expression of Christian unity. The papacy, such as the west knew it later, was yet to be born. In the place the papacy did not yet occupy, the state installed itself without hesitation. The Christian religion became the religion of the emperor, not only in the sense that it was professed by him, but in the sense that it was directed by him.” (Duchesne)

If the episcopacy was divided, what means was there of unifying it and of securing harmony, and how was a decision to be reached?

It is sometimes asserted that the leadership of Rome had been recognized at Nicea, but this is not borne out by the facts of history. Rome was less prominent in the council than any great church of the East.

Neither was the leadership of Rome recognized or even suspected by the state. In 312, Miltiades had been bishop of Rome for over a year, but "The rescript that issued presently from Constantine's palace providing for state grants to aid the churches, named Hosius, a Spaniard, bishop of Cordova, not Miltiades (bishop of Rome), as the emperor's minister and councillor in ecclesiastical affairs." (Shotwell and Loomis)

When there arose a disputation in Apostolic times in the church at Antioch, it was determined that Paul and Barnabas "should go up to Jerusalem unto the Apostles and Elders about this question." (Acts 15: 2) Here a decision is reached by those on whom this responsibility rested, by the Apostles, and apparently approved "by the whole church." (Acts 15: 22) The statement of this decision of the Council of Jerusalem contained the words: "it seemed good to the Holy Ghost, and unto us." (Acts 15: 28) There was no dictation by the state and, had dictation been attempted, it would without doubt have been met with "We ought to obey God rather than man." (Acts 5: 29) But times have changed. In the fourth century, the members of one council contradict and anathematize the members of another. The Holy Ghost does not inspire decisions, and public revelation has ceased "with the last of the Apostles." The Apostles have long since disappeared; only one thing is really important: on which side is the emperor? Whoever wins the emperor, determines the beliefs of the church or, at least, its official dogmas.

Constantine remained true to the Nicene creed: it was his faith, formulated by his council. But he did not persist long in his zeal for the leaders of the Nicene party. In 328, Athanasius, the leader of the Nicene or Athanasian party, had become bishop of Alexandria, but a number of accusations having been brought against him, in 335 his cause was heard by the synod of Tyre which condemned and deposed him. Having gone to Constantinople to petition the emperor for a revision of his trial, he was accused of hindering the imperial shipment of wheat from Alexandria, and was banished by the emperor to Treves.

The Arians were secretly protected by Constantine's sister and, three years after the Council of Nicea, the Arian leaders, Eusebius and Arius, were recalled from exile. Eusebius was restored to the bishop's office from which he had been deposed. Arius' faith was approved by the synod of Jerusalem, a con-



Ecce Homo Arch, Jerusalem

THURSDAY, NOVEMBER 30, 1939

EDITORIAL

Unselfishness And World Peace

THERE is a sure, unfailing mark of the true followers of Jesus, the Christ. This mark is the power to forget oneself in the needs of others—we call it unselfishness, the highest achievement of man. It is the only means by which swords shall be beaten into ploughshares and the earth become as Paradise.

Should we not in this trying day search our own hearts? We need go no farther.

Are we ready to give of our surplus, to give of ourselves to those in need? Is it a joy to us to give to the Lord that which He requests of us?

Is there unselfishness in our homes? Does kindness rule there? Does an unselfish love direct our family life? Then we have made the beginning of the world's conquest of peace.

What about our neighbour? Are we solicitous of his welfare? Do we look charitably upon his weaknesses? Do we recognize his virtues without jealousy? Do we try to love him?

In our business affairs do we refuse to take even lawful advantage of our fellow man? Will we divide possible profits with him?

You shepherds, officials of the Church, are you true fathers to the flock, giving love and more love to your brethren in your charge?

These are the simple, unfailing tests.

Love Leads Inevitably To Peace

SOUL-LIFTING is the sequence of events when unselfishness rises in the human heart; when the real brotherhood of men is accepted; when there is a surrender to the divine programme! Charity and mercy soon flow from the unselfish man. He looks with forgiving compassion upon the weaknesses of others. He seeks to succour all who are in need. Such service begets love, the impelling principle of divine action. Peace is the child of love—the peace of soul that frees man to progress towards the likeness of God. Thus is the happy ascending sequence: Unselfishness, charity, love, peace. All creation is pleading, praying, and weeping that unselfishness may be established among men.

In contrast, how repulsive is selfishness! In its godless world of uncertain chance, men are brothers only by courtesy; rather, they are enemies from birth. "Each for himself" is the slogan. The evil in man blossoms into cruelty—at home, in business, even in his imagined loves. The first-born of selfishness is

greed, dripping at the mouth, a never-satisfied appetite for material possessions, however acquired. "More and more" is greed's cry. The world's political history is mainly the story of man's unappeased greed. When defeated, as needs it must be in a greedy world, greed is transmuted into hate of all who stand in its way or do better in a grasping world, a sour hate of life itself. Then, as night follows day, comes war, hate's own misshapen child, unending warfare, hidden in human hearts, or spouting famine and pestilence over sodden fields of battle, until the hearts of men are stilled with dread, despair, defeat and all the other devils that lead to death.

Such is the ungodly downward sequence, the world's enemy, since Cain took the life of Abel: Selfishness, greed, hate, and war—pouring sorrow over the earth.

It is folly to build great armaments of steel for defence or offence, and fail to build the mightier weapons that issue from obedience to the Gospel of Jesus Christ, the Gospel of Peace. Warships, airships, or diplomacy may end a war, but warfare among nations, or business leaders, or neighbours, or in families, will not cease until men obey His word, and seek unselfishly and in might to love one another.

Universal Peace Is An Individual Matter

LET it not be forgotten that the winning of peace for the world is a personal responsibility. I must order MY life for peace, as you must order yours. The units of a nation are the individual citizens; in the end, as they are, the nation will become. For each one of us is the message: I am the maker of peace.

Some will say that man is incapable of the discovery of spiritual truth and of sufficient unselfish action to bring peace upon earth. That is but sounding brass, the challenge of unbelief.

There is in every man a deep store of power which, when drawn upon, makes men mighty for high endeavour, and gives more than ordinary human strength. Out of the unseen world, that fount is replenished; it never runs dry. It is the world's pity that so few use it, for it gives not only power to obey and to do, but courage, hope, understanding, faith, love, and all other virtues and gifts of heaven. Man, of divine pedigree, can perform divinely acceptable works, when in prayer to God he draws upon the well of inner power with which every man is endowed. Peace will come to earth as the children of earth use this divinely given power within them according to the requirements of the Gospel of Jesus Christ which offers the only practical approach to peace and happiness on earth.

These are all old truths. They are the foundations of peace.

The Church of Jesus Christ of Latter-day Saints, possessed of divine knowledge and authority, follows humbly in the footsteps of its Master, the Man of Galilee, and pleads with its members and all men to turn to truth and righteousness, so that peace may descend upon the earth.—JOHN A. WIDTSOE

Where Life Is Most Real

By ELDER LOWELL L. BENNION

Director of Salt Lake City Latter-day Saint Institute

WHERE do you find life's deepest meaning? What things in life are most real to you? Do they consist of the hard physical realities that surround us—rugged peaks, rolling hills, blue sky above, rock and soil underneath; is it perhaps

the things we possess — house, car, bridge, skyscraper, highway; or is life's meaning to be found in the facts at our command, in the skills we have acquired, in our abilities?

Surely all of these things are quite indispensable to our living and its enrichment, but they are not its deepest essence. The most real life of every individual is to be found in the inner man—in his hopes and as-

pirations, his fears and worries, his memories, his dreams and imagination, in his faith, in his deepest convictions. The things that he does are determined largely by his view of life, by the satisfaction he seeks, by the desires he would gratify.

(The Mormon Pioneers are a classic example.) We are not unmindful of the physical realities which they faced—the hard, dry soil which had to be flooded before plough could penetrate, the struggle for food, the danger from attack by Indians in the isolated settlements. We pay our respects to the determined leadership of Brigham Young and his colleagues. We recall to mind the mutual helpfulness which existed among the saints—a spirit that saw beyond commercial advantages to the building of real community life as evidenced in the preservation of water, timber, and even land rights for the common good of thousands who were yet to come.

As significant as are these visible aspects of pioneer life, the honours we shall pay to the Pioneers will indeed be shallow and superficial if our reflections on their achievements do not penetrate beneath these external realities. For at the heart of their pioneering, underlying and permeating the whole of it, lay some deep-rooted convictions.



From the sculpture by Torleif Knaphus

Handcart Pioneers

These men and women had a faith in God which was more real to them than the dangers involved in trekking across the plains to an uncultivated and arid basin. Theirs was the assurance that God was in human life and history—that “In the beginning God created the heaven and the earth.” They valued the right and privilege of worshipping the Almighty in the free and spacious atmosphere of the West more than the greater physical security and comfort of points eastward or in Europe. Their love for the restored Gospel of Jesus Christ and their trust in Christ’s coming reign on earth enabled them to sing the hope-inspiring song, “Come, come, ye Saints, no toil nor labour fear, But with joy wend your way . . .”

The origins of the Mormon Pioneer movement are manifold to be sure. Social, economic, political, and psychological factors all played an important role; but to get the whole story and to arrive at the very heart of it, we must look beyond these and include some soul-stirring religious experiences. For the Mormon movement began in the faith of a fourteen year old lad named Joseph Smith. He it was who found God and established the reality of His personal existence; who re-affirmed the resurrection of Jesus Christ and of man; who gave to many of us the faith that we are sons of God; that life on earth is the creation of Him who planned it for the good of man.

Joseph Smith not only pioneered in religious thought, but in social and religious activity as well. He wrote sacred books, built temples and cities, fostered education, and made praiseworthy attempts to reconstruct the entire economic and social order of his people.

He was a great leader of men, for his was the power to convince strong, God-fearing men and women of the objective reality of his religious experience—so much so that they were ready to live, suffer, and die for the cause which they accepted as the will and word of God.

Inspired by the prophet’s courage and vision and in fulfilment of his prophecy the Mormon Pioneers established themselves in the West. His prophecy, uttered in 1842, might well have been written today as an historical account.

“I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of them would live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.”

Thus, although Joseph Smith, like Moses of old, did not reach the Promised Land, he must be included among the Mormon Pioneers.

We express our gratitude for the quality of their faith; we honour them for the courage and strength with which they harmonized their deeds with their convictions. We pledge anew our devotion to that faith which we, after 92 years, still hold to be right and true.

Contributions Of Joseph Smith To Church Democracy

By ELDER WILLIAM E. BERRETT

ANY church which professes to be the Church of the Lord and Saviour Jesus Christ is faced with the necessity of preserving direct authority from Christ in its leadership and retaining democracy among its members. Some churches have established unquestioned authority over their members at the expense of the rights of the individual. Others have attained democracy among the individual members but at the expense of centralized authority.

One of the greatest contributions of the Prophet Joseph Smith to man was the establishment of a church which preserves authority while honouring and fostering democracy.

On April 6th, 1830, in the house of Peter Whitmer, at Fayette, New York State, a small group of individuals met for the purpose of formally establishing a church. Six of those present affixed their signatures to the Articles of Incorporation, as required by the State of New York for the organization of a church or benevolent society. None of these six had had previous experience in the organization of religious bodies. None had been instructed by learned men how to proceed. Nor was any guidance sought through these ordinary channels. Yet there was founded on that day the basic principles of a spiritual democracy which sacrificed neither the efficiency of central authority nor the personal advancement which feeds upon democracy.

Joseph Smith on that day laid down two fundamentals of church government which have proved monumental. First, the authority in the Church of Jesus Christ comes only from Jesus Christ and none may hold any office or authority except as they are called by Him directly or by those who have previously been given authority by Him. Second, no man, though he be called of God, may preside over his brethren except with the consent of his brethren, and no decision shall be binding upon the people of the Church except with their common consent.

These two concepts of church government have guaranteed both efficiency and democracy within the Church. Without the first, authority from God to officiate and act in His name could not be preserved, and without the latter, man's free agency would be destroyed.

Joseph Smith established a church in which no man may aspire to office. There can be no candidates. All who occupy positions are called to them by those who hold authority of Jesus Christ to do so. But no person so called, whether in the highest or the lowest office of the Church, may officiate or function in that office except the members vote to sustain and support him in that position. Even after he has been once

sustained, the democratic principle continues. At regular intervals his name is presented to the people in order that they may express their desires to sustain or reject him.

In announcing these great principles to his people, Joseph Smith placed in their hands the power to strip him of office whenever it was found his exercise of authority ceased to be in righteousness. Thus from the highest to the least no person may govern in the Church of Jesus Christ of Latter-day Saints except he be called of God and sustained by the people over whom he is called to preside.

There is no fixed tenure of office, nor any particular class entitled to office. Any person in the Church may be called to positions of responsibility and authority. Joseph Smith brushed aside all class and nationality lines within the Church declaring with words of soberness that "God is no respecter of persons." Rich and poor, bond and free, learned and unlearned, male and female, meet and worship in common brotherhood and are judged by a common standard. While men and women are called to labour in different positions according to their several capacities, neither birth nor social prominence nor money becomes a criterion for selection.

No person in the Church who prepares himself for service and desires to serve will long go without being called to specific duties and responsibilities. Out of a total membership of 750,000, approximately 100,000 are constantly active in various duties and offices. Further this vast service is largely voluntary. It is a labour of love; and love of fellow man is essential to democracy.

It is significant that the principles of church government and church brotherhood enunciated by Joseph Smith have successfully worked without alteration throughout all the changes which the past century have produced. They function as well in a church of 750,000 as in a church of a dozen members. They will be as applicable to millions. They are as workable in a widely scattered church as in a geographically compact one. They find successful application in any country, and among the people of any nationality or mixture of nationalities. This has been true because the principles are true. They were revealed to Joseph Smith by Jesus Christ. Joseph Smith claims no credit for them, nor should the world ascribe them to him or to any other in the Church.

These are fundamentals of the Church of Jesus Christ and should be carefully examined by all thinking people. We invite the world to witness them in operation. Wherever Latter-day Saints are found, and they are found in large or small numbers over most of the civilized world, there these principles are in operation, a monument to the greatness of the Prophet Joseph Smith, and a remarkable evidence of his divine calling.



Two men looked through prison bars—
one saw mud, the other saw stars.

THE PROTESTORS OF CHRISTENDOM

Continued from page 759

tinuation of the synod of Tyre, which pronounced his formal acquittal.

Constantine, who was as yet unbaptized and "still considered the Council of Nice (which the Athanasian party, with his support, had dominated) as the bulwark of the Christian faith, and the peculiar glory of his own reign," "was attacked by a dangerous malady . . . and received Christian baptism" on his death bed (337), not from an Athanasian bishop, but from the Arian bishop Eusebius of Nicomedia.

To secure the peace of the church, Constantius (Constantine's son), who was Arian, arranged with his brother Constans, who was Athanasian, to call a general council. Under the presidency of Hosius of Cordova, the synod met at Sardica in Illyria (343). It admitted Athanasius to the council and adopted the Nicene creed. However, before the adoption of the creed, the Arian or Eastern bishops withdrew in protest to Philippopolis where they held a separate synod. Each council deposed the leaders of the other and the councils anathematized each other.

Some years later (345), through the influence of the Athanasian emperor Constans, Athanasius was restored as bishop of Alexandria. In 350, Constans died, leaving the Arian Constantius, sole emperor. The Nicene creed of the Athanasian party had now lost its imperial protection.

Immediately the Arian emperor, Constantius, took active measures against Athanasius, who was condemned by a synod at Arles (353) and again at Milan (355) by a synod of 300 western (Athanasian) bishops.

Athanasius, driven from the cathedral of Alexandria, took to flight; and the bishops who did not accept his deposition, including Hosius of Cordova and Liberius of Rome, were banished.

Though triumphant, the Arians were divided. Eusebius of Caesarea had headed a moderate section at the council of Nicea known, at a later date, as *homoiousians* (from *homoiousion*, "similar" or "like in substance") or as semi-Arians. They adopted *homoiousion* to express that the essence of the Son was not the *same* (*homoousion*), but *like* that of the Father. This party included the majority of the eastern bishops. The extreme Arians, known as Anomoeans (from "unlike in substance") now held the view first maintained by Aetius, that the Son was not only unlike the Father in substance, but also unlike in will. The Acacians, led by Acacius and by Valens, bishop of Mursa in Pannonia, "avowing or disavowing the extreme Arian views according to circumstances . . . had most influence with Constantine." (Funk-Perciballi)

Having become thus divided, the Arians weakened themselves as one or the other party obtained the support of the emperor in a succession of councils, after which the emperor exiled the bishops of the losing faction.

(To be continued)

Manchester District Conference

THE third in the autumn series of district conferences in the British Mission was brought to order Sunday, November 26th, in the Latter-day Saint Chapel, Rochdale, where the saints and friends of the Manchester District met to hear discussed the principles of the Gospel of Jesus Christ.

The morning session of the conference, conducted by President George E. Dale and under the general direction of the District Presidency, convened at 11 a.m. Speeches were delivered by Sisters May Pullan and Sally Allsop, Brothers Ralph Mount and R. H. Pearce, and President Dale. Special music was furnished by the Oldham Gleaners Chorus.

Brothers B. W. T. Norman, and Harold Boreham, and Elder Jack H. Adamson spoke in the afternoon session which was concluded by remarks from President Hugh B. Brown treating the general theme of the "Uses of Adversity." A playlette, entitled "The Need of Spirituality in the Home," was presented by the Oldham Relief Society at this meeting.

During the evening session Elder Adamson spoke on "The Reality of Faith." President Brown concluded the conference by applying special emphasis on "Life's Purpose."

Uplifting music was rendered during the evening session by the Rochdale Singing Mothers.



CHRISTMAS CONTEST APPROACHES DEADLINE—YOUR LAST CHANCE!



ALTHOUGH time is short, it is still not too late to begin your story or poem for the Christmas contest sponsored by the STAR.

Entries posted on or before next Wednesday at midnight are eligible for one of the handsome prizes being offered by the contest officials. Will yours be one of the compositions received and considered for John Henry Evan's *Joseph Smith,*

An American Prophet? To first place winners, in both the prose and poetry divisions of the contest, this expensive book will be given.

The rules are simple. Write a poem of not more than 24 lines and a story of not more than 1,000 words and send them to the Contest Editor, 149 Nightingale Lane, London, S.W.12. Any number of entries may be sent by one participant.

Unusual is an opportunity to win a worthwhile Christmas present to yourself and have an original composition appear in the Church's oldest publication which is read throughout the world. Who will take advantage of it? Sit down right now and start your poem or story!

BRISTOL DISTRICT CONFERENCE SCHEDULED

THE Bristol District Conference, under the general supervision of the District Presidency, will be held on Sunday, December 3rd, in the Latter-day Saint Hall, Zion Road, off Clarence Road, Bristol. Mission President Hugh B. Brown will be the principal speaker.



GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

November 28th, 1869:—The Young Women's Mutual Improvement Association was organized by President Brigham Young in the Lion House, Salt Lake City, Utah. This organization was originally called the Retrenchment Society.

November 29th, 1911:—By the motion of President Anthony W. Ivins, the Boy Scout movement was officially adopted into the Church. The Church of Jesus Christ of Latter-day Saints now leads the world in Scouting.



From the Mission Field

DOINGS IN THE DISTRICTS

Leeds

A parkin supper, sponsored by the M.I.A. and attended by a large number of members and friends, was held in the Bradford Branch on Tuesday, November 7th. Dancing and entertainment was provided in the evening by the M.I.A.

*Liverpool*

The Preston Branch, continuing its policy, has been holding weekly Saturday night socials under the direction of the Branch Presidency. The four "Masqueraders," former Primary boys who were introduced by Sister Rosa Webster, have contributed to the success of these functions by providing the dance music.

*Manchester*

Hyde Branch announces that in the future Sunday School will be held at 11 a.m. and sacrament meeting at 3 p.m.

An entertainment entitled "Arf a Mo'" produced by Brother Harry Tuck, was sponsored and presented by the Rochdale Branch Sunday

School on Tuesday, November 7th. The cast included Sisters Ivy and Joan Buckley, Misses Connie Mynord and Dorothy Eldridge, Brother George Fogg and Norman Woodhead, and Messrs. Ronald Tuck and Kenneth Wild.

On Saturday, November 18th, the Rochdale Branch held a Beetle Drive attended by 15 members and friends. The winner was Brother Norman Woodhead.

*Norwich*

On Sunday, November 12th, the Norwich Branch Conference was held in the Latter-day Saint Chapel. The morning session, under the auspices of the Sunday School, was conducted by Sister Nora Newhouse. Branch President Alfred Woodhouse presented the lesson. In the afternoon session, which was conducted by Brother Frederick Tuttle, speeches, "The Temporal Salvation of Man" and "The Spiritual Salvation of Man" were delivered by Alfred Woodhouse and Cyril Durrant. The conference was concluded with a branch officers' and teachers' meeting. reports of the branch auxiliaries being given by those in authority.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN



- Aberdeen:**
Corn Exchange,
5, Hadden Street.
- Accrington:**
*L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
†L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
*L. D. S. Hall,
Purwell Lane.
- Belfast:**
†Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
50a, Compton Ave.
- Bristol:**
L. D. S. Hall, Zion Rd.,
off Clarence Road.
- Burnley:**
‡L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Carlisle:**
L. D. S. Hall,
Scotch Street.
- Cheltenham-Stroud:**
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.
- Clayton:**
*Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
*L. D. S. Hall,
Trafford Street.
- Dublin:**
†L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Street.
- Gainsborough:**
L. D. S. Hall,
4b, Silver Street.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
South Side
Masonic Hall,
30, Abbotsford Pl., C.5.
- Gravesend:**
16, Austin Road.
- Great Yarmouth:**
Johnson's Rooms,
Northgate Street.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Guisborough:**
L.D.S. Hall,
Back of 13 Church St.
- Halifax:**
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansan Lane.
- Hucknall:**
*Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynolds Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
*L. D. S. Hall,
5, King Charles St.
- Leicester:**
All Saints' Open,
Great Central Street.
- Leitchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
C. on M.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.
- Nelson:**
*L. D. S. Hall,
10, Hibson Road.
- Northampton:**
*L. D. S. Chapel,
89, St. Michael's Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall,
Newdegate Street.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
114, Tavistock Road,
Park Street.
- Pontllanfraith:**
Enquire:
81, Brynteg Street
- Preston, Lancs:**
L. D. S. Hall,
44, Avenham St.
Off Fishergate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
*L. D. S. Hall,
100, Main Street.
- South Shields:**
L.D.S. Hall,
36, Fowler Street.
- Staffordshire:**
Washington Bldgs.,
Wolverhampton.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton, Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road
- Wigan:**
*L and Y Station

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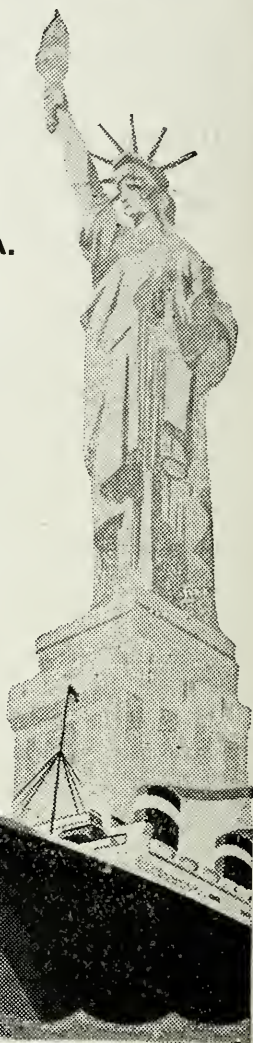
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